



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

CORRESPONDENCE.

A. H. SAYCE ON THE LANGUAGE OF HOMER.

Sir: I have been waiting in vain for some one to expose, as they deserve, the errors in regard to *fact* in Sayce's Appendix on the language of Homer, published in Mahaffy's History of Greek Literature. Neither G. Hinrichs (in the Deutsche Litteraturzeitung, No. 20, 1881, and the Zeitschrift für Oesterreichische Gymnasien, 1881, p. 423) nor D. B. Monro (in the Cambridge Journal of Philology, No. 18, 1880), both of whom have dealt the essay some hard blows, has done justice to this point, though the latter has noticed a number of inaccuracies not included in the list below. If I may trust my Seber, my Dunbar, etc., there are the following actual mistakes, which can hardly be misprints, in Sayce's statements.

P. 496. "The short quantity of the first syllable of $\theta\acute{\iota}\omega$, $\lambda\acute{\iota}\omega$, $\phi\acute{\iota}\omega$, and $\tau\acute{\iota}\omega$ reminds us that Homer . . . is thus less primitive than the Attic poets who preserve the original length of the syllable in question." Now $\theta\acute{\iota}\omega$ occurs only once in Homer, \circ 260, and $\vartheta\acute{\iota}\omega$ and $\tau\acute{\iota}\omega$ often. On the other hand, $\theta\epsilon\omega$ occurs in Eur. El. 1141, Cycl. 334, $\theta\epsilon\omega$ in Aesch. Sept. 535, 622, Soph. Frag. 757 (D. 824 N.), and $\tau\acute{\iota}\omega$ appears to be the only form in the tragic poets (Aesch. Ag. 259, 531, Sept. 77, Eur. Heraclid. 1013).

P. 500. "The digamma has been lost in the language of our Iliad and Odyssey in $\iota\omicron\nu$, a violet, and $\iota\delta\iota\omicron\varsigma$." But on Mr. Sayce's principles (see his note on p. 498) $\iota\omicron\nu$ has the digamma in ϵ 72, and $\iota\delta\iota\omicron\varsigma$ in δ 314.

P. 503. "The contracted form $\pi\rho\acute{o}\nu\theta\eta\kappa\epsilon$ betrays its more recent date." But it occurs in Archilochos, fr. 38 Bgk.

P. 503, N. 6. "Homer also offers us the Herodotean $\phi\acute{\iota}\lambda\alpha\kappa\omicron\varsigma$ (Z 35, I 85, K 56, Ω 566, \circ 231)." Two of these lines, the second and third, contain the form $\phi\upsilon\lambda\acute{\alpha}\kappa\omega\nu$, which may imply $\phi\acute{\iota}\lambda\alpha\varsigma$ as well as $\phi\acute{\iota}\lambda\alpha\kappa\omicron\varsigma$. The first and last contain $\Phi\acute{\iota}\lambda\alpha\kappa\omicron\varsigma$ as a proper name. This leaves only Ω 566 with $\phi\upsilon\lambda\acute{\alpha}\kappa\omicron\varsigma$ to prove a nom. $\phi\acute{\iota}\lambda\alpha\kappa\omicron\varsigma$ in the common noun.

P. 508. "The compound $\acute{\alpha}\nu\kappa\epsilon\nu$ is found once (N 127)." It is found also in ϵ 334, and three times (Λ 187, ϵ 361, ζ 259) with only $\mu\acute{\epsilon}\nu$ between the two words. The coincident use of the two words, which also Mr. Sayce regards as a remarkable feature of the language of Homer, is seen also in Archilochos, Alkman, and Tyrtaios, though they are not combined in one phrase.

P. 510. " $\textcircled{\text{O}}\delta\nu\sigma\eta$ is quoted from τ 136 as "a genuine Atticism." But in fact it is there a conjecture of Porson's against the uniform text of the MSS., according to Bekker, La Roche, and Hayman. The only support for the conjecture is the mention of the form in the scholion on Δ 384, where the text has Τυδῆ .

P. 517. "Further proof of the artificial nature of the Homeric dialect is found in two facts. . . . The second fact is that short syllables are lengthened

. . . as in the first syllable of ἀθάνατος." This word is used with the same metrical value by Sappho, whose dialect is not usually thought artificial.

P. 520. "Among words found only in the Odyssey occur . . . ἀριθμός, εὐχή, κτήμα." But ἀριθμέω occurs in B 124, εὐχολή and κτήματα often in the Iliad.

P. 520. "The same word has different significations" in the two poems. "In the Iliad κλείς is a *collar bone*, . . . ὤτειλή a *wound* . . . ἐρις the *battle-strife*. In the Odyssey the same words mean *key*, *scar*, *rivalry*." In fact κληρίς, besides meaning in both poems a *bolt* and a *thole-pin*, means *collar bone* only in the Iliad, *tongue* of a brooch once in the Odyssey, and *key* often in the Odyssey and once (Z 89) in the Iliad; ὤτειλή is always *wound* in both poems (κ 164, τ 456, ω 189; the word for *scar*, occurring only in the Odyssey, is οὐλή); ἐρις is *conflict*, *quarrel* in both poems, *battle-strife* in the Iliad, *rivalry* in the Odyssey and once (H 111) in the Iliad. "The accusative of ἐρις in the Odyssey is the analogic ἐριν of the Attic dialect." But ἐριδα also occurs twice in the Odyssey (ζ 92, θ 210).

P. 520. "By means of is represented by ἐκπι in the Iliad, by ἰότητι in the Odyssey." In fact, ἐκπι is used only in the Odyssey, ἰότητι in both poems.

P. 520. "It is perhaps of little moment that the later analogic comparative of φίλος, φίλτερος, is found only in the Iliad, φιλίων being alone employed in the Odyssey." φιλίων occurs twice in the Odyssey, and φίλτερος once (λ 360). φίλτατος, which implies φίλτερος, appears three times in the Odyssey.

P. 520. "We cannot overlook the significance of the fact that the contracted (*sic*) form of παρά, πάρ, occurs only before the letters γ, ζ, ξ, σ, and τ in the Iliad, and only before κ and μ in the Odyssey." It should be said that πάρ occurs before δ, λ, ν, and π in both poems, before γ, ζ, ξ, σ, and τ only in the Iliad, and before κ and μ only in the Odyssey, although the compounds παρκατέλεκτο, παρμέμβλωκε, παρμένετε occur in the Iliad.

Very probably more such errors might be found on a more careful examination, but this will do for a *Blumenlese*. Surely in an essay on minute points of language, designed to instruct a wide circle of students, such carelessness deserves censure. It makes a reader hesitate to receive any statement in the essay without verification. It will be observed that I have made no reference to any divergence in the *opinions* expressed in this essay from well-established doctrine, or to the method followed in the discussion.

LEWIS R. PACKARD.

ON THE DIPYLON VASES.

Sir: In my report (Vol. II, p. 258) of the Mittheilungen des deutschen archäologischen Institutes in Athen, in the abstract of Arthur Milchhöfer's *Gemalte Grabstelen*, is the following passage: "The absence of [funereal] monuments in the Vth century [B. C.] he explains thus: The mound, he thinks, was crowned by vases in the VIth century, the so-called Dipylon vases. These were succeeded by the black-figured *prothesis* amphoræ with funeral scenes," &c. I see that in condensing thirty-one pages into twenty-seven lines I have committed Milchhöfer to a date for the "Dipylon" vases when he had not expressed an opinion on that point, saying only that the black-figured *prothesis* vases were, so he conjectured, the direct successors